

Forth — The Spirit of Missions



MARCH, 1941



SPRING

JOURNEY TO JERUSALEM



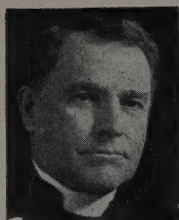
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California State Prison, San Quentin, Calif.

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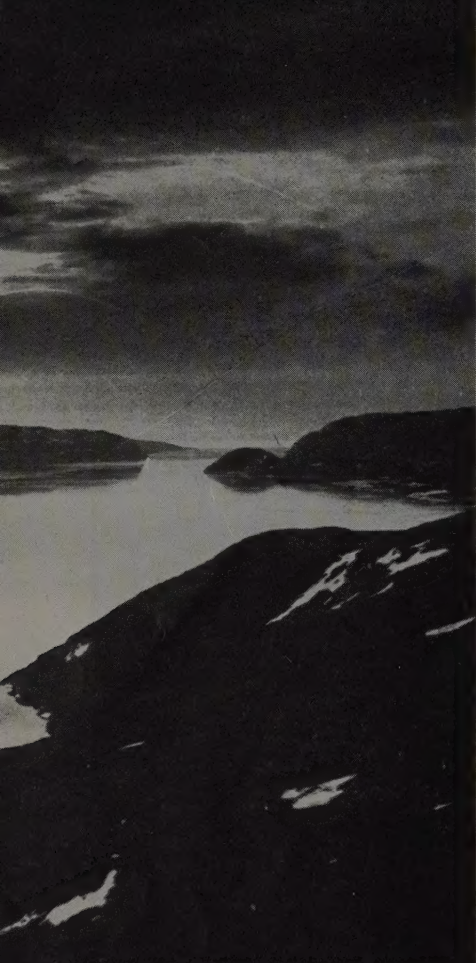
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Northwest Passage

Motion picture and book have told in recent years of the Northwest Passage. But the real Northwest Passage lies between North Somerset Island and Boothia Peninsula in the Diocese of the Arctic. At the left, is a view of the passage, taken by the Bishop of the Arctic (See Pages 8 and 9).

One of the most unusual Altar paintings (below) in the world adorns the Altar of All Saints' Cathedral, Aklavik, in the Arctic Circle. It is called "Epiphany in the Snows" and was painted by Violet Teague, Melbourne, Australia, artist. The Mother and Child are dressed in regal ermine and around them are types of people resident in the diocese, each offering the gift provided by his own special skill.



Forth

- The Spirit of Missions

Vol. CVI. No. 3

March, 1941



This Issue at a Glance

	Page
Journey to Jerusalem—Photographs.....	2
Northwest Passage—Photographs.....	4
Child of Mexico—Photograph.....	6
The Presiding Bishop's Message.....	7
Flying Arctic Bishop Covers Vast Territory.....	8-9
Francis Pott, China's "Grand Old Man".....	10-11
Pioneer Idaho Hospital Serves 5,000 Yearly.....	12-13
Spirit of Modernism Pervades New Hymnal.....	14-15
Storms and Travel Are Bishops' Problems.....	16-17
Church Tradition Centers Around General Seminary.....	18-19
Florida Trains Student Churchmen.....	20-21
2,700 Buildings Get Church Building Fund Aid.....	22-23
Church Follows China's Refugee Hordes.....	24-25
Havasupai Indians in Grand Canyon.....	26
War Turns Attention to Alaska.....	27

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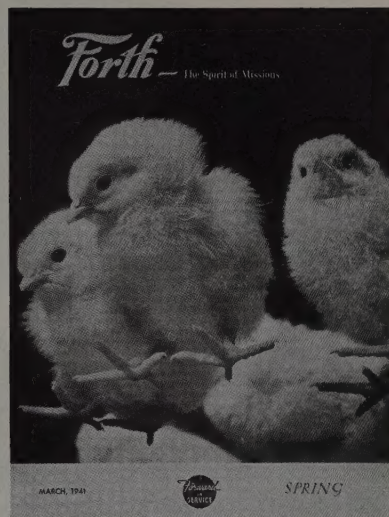
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Editor—JOSEPH E. BOYLE



The spirit of Spring and the new day which is being engendered in the Church by the Presiding Bishop's *Forward in Service* Program are symbolized by the unusual photographic study on the cover of this issue. Spring brings renewed life and hope; there is a resurrection in all nature. So in the Church, there is renewed life and hope. The photograph was taken by Karl Oeser for *The Prairie Farmer*.

Diocesan Editions of *FORTH* will start with the April issue, marking a new step forward in serving the Church. This development is one of the most important in the 105 years of this publication. Further announcement of the plan will be made in the next issue.

CHANGE OF ADDRESS should be received by the tenth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change. Make remittances payable to *FORTH*, preferably by check or money order.

REMITTANCES for all other purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., and should be clearly marked as to the purpose for which they are to be devoted.

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THE NATIONAL COUNCIL, Protestant Episcopal Church, 281 Fourth Ave., New York, N. Y.



Photo by
aphael Macpherson

This child of Mexico calls to mind the 560 Mexican boys and girls now enrolled in the Episcopal Church schools of that country. The woe-begone look on this little face would vanish if he too (and his dog) could join the merry crowd of youngsters who add to the gaiety of Mexican missions. Some are in Mexico City. Most are out in mountain villages. The Church in Mexico has a religious education committee, recently appointed, which is doing all it can, with limited funds, to extend the Church's care to more Mexican children.

The New Order

by

H. St. George Tucker
Presiding Bishop

THE present situation with regard to the European war brings to mind a fact which has always been true, namely, that the work of the Christian Church is the work of preparing the world to meet crises.

It is not the Church's task to set forth economic schemes nor to draw up programs for social reorganization. The work of the Church goes far back of the application of Christian principles to concrete situations. The Church's work is done at those sources from which emerge the motives and driving power which make progress possible. The Church's function is to see that experts in various fields are permeated with the Christian spirit; their lives founded on Christian principles and, having contributed this type of man to the world, we must leave to them the task of applying those principles to a given situation.

There are a good many ways—such as Aid-to-British-Missions and refugees—in which the Church has responsibility in connection with the present war. But generally speaking, the Church's function is to make preparation without which no crisis in human affairs can be properly met. That is one reason why our *Forward in Service* program is so important at the present time. We must bear in mind that if the present war ends as we

hope it will, another great opportunity will be presented to us. War never solves problems. War removes dangers and menaces. Like surgery, it removes the growth which may destroy the life of the patient but it does not solve the problem.

We speak of war as a means to preserve democracy. But the best war can do is to remove from the world the hostile forces that would destroy the democratic way of life. The Church has the responsibility of preparing the world spiritually and morally when an opportunity is presented for progress in the democratic way of life. If the democratic way of life fails, it will be because the people are not morally and spiritually equipped to maintain it.

As an illustration, take China in 1911. Having been an autocracy for centuries, it suddenly declared itself a democracy. The democratic state, however, was worse than the autocratic, not because democracy failed but because China was not prepared for it.

Today, even in one of the darkest hours of the conflict, we look to the time when European war will end. We are hoping and praying it will have a certain issue. If it does, God will give the people of the world another opportunity to secure for the future those ideals which have come out of Christian relations. And if we are going to

take advantage of that opportunity, we must have a large body of men and women who are better equipped morally to maintain Christian ideals than any body which has existed.

It is to be thus prepared that the Church has undertaken a *Forward in Service* program. It is not designed to work out new schemes, even though they may be good schemes, for the reorganization of society. Rather it is designed to prepare our people so that when the time comes and a plan which is in accordance with Christian principles is presented, we will be ready as Christians to maintain that plan.

We talk of bringing about a lasting peace. But until we can get nations to apply to their activities those Christian principles, particularly love, which we have found essential for peace and harmony in individual relationships, we are not going to have lasting peace. Germany says she is trying to establish a new and better order in the world. Japan says she is trying to do the same. The Christian Church also is aiming at a new order, an order in which the Kingdom of God is a reality; the Kingdom of God in which Christian love operates not only in the hearts of individuals but in nations. War will not and cannot bring about this new order which the Church seeks but it will give Christians the opportunity to bring it about.



Flying Arctic Bishop

NORTH POLE IS IN THIS NORTHER

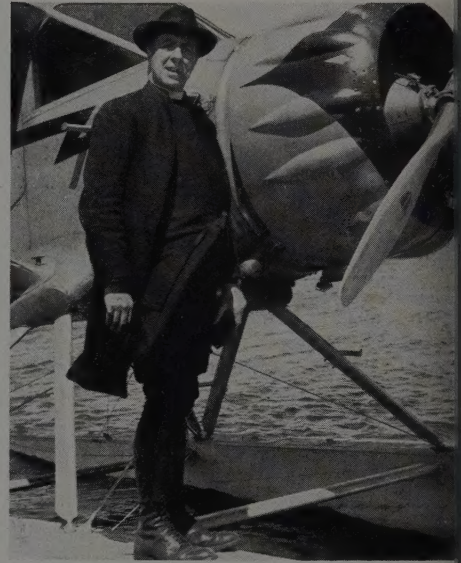
(Left) The Bishop's flag, flying from a sailboat on which he was visiting the Arctic coast. (Below, left) Wash day at St. Luke's Hospital, Pangnirtung.

STRETCHING from east to west across the top of Canada is the great diocese of the Arctic, bounded on the east by Newfoundland, on the west by Alaska and on the north by the North Pole. In charge of this wide jurisdiction is the Rt. Rev. A. L. Fleming whose visitations cover so much mileage that he does not attempt to do both ends of the diocese in one season.

His last trip lasting three months covered 12,000 miles in the east and included a week-end visit to the Danish Church in Greenland, which is now wholly cut off from its parent church in Denmark. On this trip, at 70 degrees latitude, on shipboard between Ellesmere Island and Greenland, he performed what must have been the most northerly marriage service in the British Empire, that of a New York girl and a Canadian mountie.

The Bishop can sing songs in the language of the Baffin Land Eskimos. The Eskimo language is the same, he says, from Siberia to Greenland, but the dialects differ widely.

In his diocese his people are mostly nomadic, few and very far apart, including Eskimos, eighty per cent of whom are still pagan, several Indian tribes, and white people who are members of the air force and mounted police, trappers and fur traders, pros-

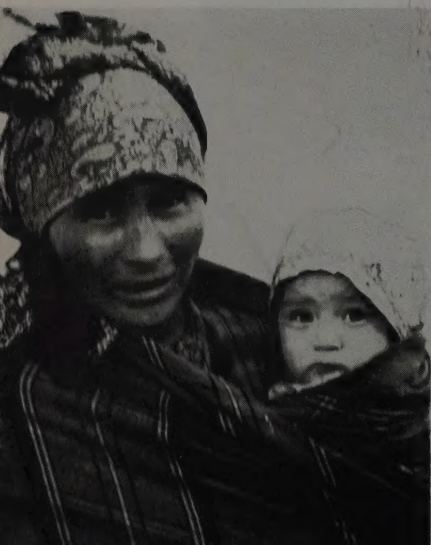


(Above) Bishop Fleming standing beside the plane which he frequently uses to cover vast distances in the Arctic.

pectors, miners, reindeer herders. The Bishop has seen a herd of 4,000 reindeer. Brought in some years ago from Alaska, where in turn they had been obtained from Siberia, they are becoming a real asset in this Eskimo land.

Some of the Bishop's northerly missions, as well as some of the police stations and trading posts, have now received their supplies for two years in order to save sending a ship north next year.

(Left) Indian mother and child on the Ungava Peninsula. (Below) Igloos in Baffin Land. The black spots toward tops are amber-colored seal membranes, used for windows. Note the snow chimneys. 80% of the Eskimos here still live in snow huts.



overs Vast Territory

ST DIOCESE OF ENGLISH CHURCH



(Above) A moment of relaxation for these Canadian girls who are nurses at St. Luke's Hospital, Pangnirtung.

The Bishop's "see city" is Aklavik, a settlement with a maximum population of less than 1,000, in the west, near the mouth of the Mackenzie River, 120 miles north of the Arctic Circle.

All Saints' Cathedral is a long frame building with low ceiling for ease in heating through the Arctic winter. Many parts of the empire contributed to its furnishings. Altar hangings made by the local Indian women are of moosehide and caribou skin embroi-

At the right, Bishop Fleming is seen with two old Eskimo at Baker Lake. Below right, NascoPie Indians, a sub-tribe of the Cree, at Ft. Chimo, Ungava.

dered in porcupine quills.

Epiphany in the Snows is the name of the altar painting done by an Australian painter, Violet Teague. Around the Child and His Mother, who are dressed in regal ermine, each group of people resident in the diocese is represented in the painting, and each is offering the gift provided by his own special skill.

Bishop Fleming has the northernmost hospital of the British Empire, St. Luke's, at Pangnirtung, right on the Arctic Circle, in a sheltered bay of southern Baffin Land. It has only 24 beds but is remarkably well equipped.

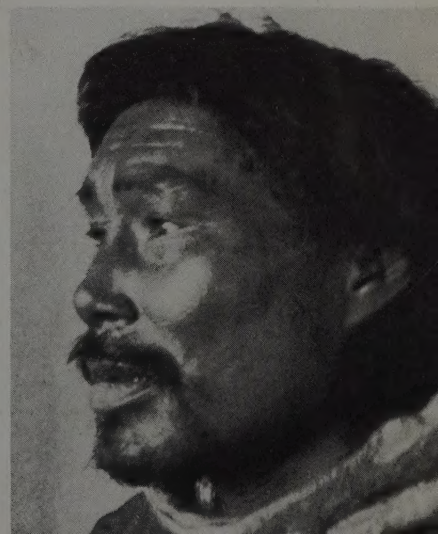
Bishop Rowe came over from Alaska to take part in Bishop Fleming's consecration. Archdeacon Frederic Goodman, at Point Hope, Alaska, though hundreds of miles distant, is Bishop Fleming's nextdoor neighbor on the polar front.

The Bishop travels by government steamer, by his own sailboat, at times on snowshoes with dogteam, and in recent years, for his longest journeys, by plane. He made one hop of 1,301 miles in a day.

The little government steamer can be delightful in good weather but on the last trip the sea was rough, the only place where he could even try to sleep was on top of the cargo, and some poisonous black flies were biting.

(Continued on page 32)

Directly below, an open air service in Baffin Land, showing one of the missionaries conducting. At the bottom right, is an Eskimo of the type which Bishop Fleming serves in his far-north diocese.

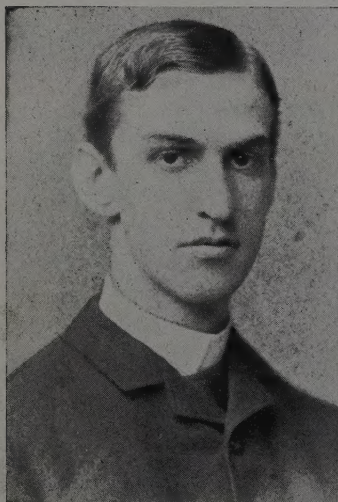


Francis
PRESIDENT

中華聖公會



Above is a portrait of Dr. Francis L. H. Pott, president of St. John's University, Shanghai, who is retiring after serving the Church in China 55 years. At the left is the University Seal. Below left, is Dr. Pott as a young man. Center, he is shown recently baptizing a Chinese child. At right, Dr. Pott is shown in his early years in China, when he donned Chinese costume, shaved his head and grew a queue.



H. Pott, China's "Grand Old Man"

ST. JOHN'S UNIVERSITY RETIRING AFTER 55 YEARS IN CHINA



(Above) The memorial arch at St. John's University, Shanghai, built in connection with 50th anniversary of the school.

ON a cold, clear day in mid-November, 1886, a 22-year-old deacon fresh from the halls of General Theological Seminary in New York City, stepped ashore at Shanghai as a recruit for the China Mission. This was a great day for China. But no fanfare greeted his arrival. No one there knew that this serious and modest young missionary, Francis Lister Hawks Pott, known to thousands today as the "Grand Old Man," was to become one of the greatest educators of his generation in China and was, as President of St. John's University, to develop this institution into one of the leading educational centers in the Orient.

Now after 55 years of service devoted to the welfare and progress of Chinese youth, Dr. Pott is retiring as President of St. John's University. Few in this country can know how much of his own vigorous life and personality have been freely given to the cause of Chinese education.

Soon after he arrived in Shanghai, Dr. Pott became an instructor at St. John's, a small boarding school which had been opened in 1879 at Jessfield by Bishop Schereschewsky and a few co-workers. His interest in education, however, was secondary, for at the

time he took over his new post Dr. Pott was convinced that he ought to devote himself to evangelistic work. But as his experience ripened he came to realize that the establishment of a Christian Church in China depended largely upon the development of Christian education. He was glad, therefore, to accept the post of headmaster of St. John's when Bishop Boone offered him the assignment in 1888.

When Dr. Pott went to St. John's he found only a small two-story building wedged in between a private estate and Soochow Creek. No tuition was charged the handful of students. In fact the school gave them necessary spending money, clothing and shoes to encourage their eagerness for new knowledge. The teaching was done chiefly in Chinese.

For more than 50 years Dr. Pott labored with untiring zeal and from this nucleus built St. John's University, the outstanding Christian university in China, numbering among its alumni several of China's ambassadors to foreign capitals, a prime minister of the Chinese Republic and many other prominent figures in the national government.

Dr. John W. Wood has called the university's development "one of the outstanding triumphs of the Church in

the Orient and one of the most significant educational achievements to be found anywhere."

One of Dr. Pott's first tasks as a missionary was to win the confidence of the people and to overcome the prejudice the Oriental felt against the foreigner. He began to learn the language, went into the interior and then to identify himself more closely with the people he assumed the Chinese costume, tried living on Chinese food, shaved his head and grew a queue.

But he was to identify himself even more intimately with his newly-adopted country. Less than two years after his arrival in China young Dr. Pott was married to Soo Ngoo Wong, charming daughter of the Rev. Wong Kong-Chai, the first convert of the China Mission and its first Chinese priest. Herself an educator—Headmistress of St. Mary's Hall—she threw herself wholeheartedly into the work of the college and for 30 years, until her death in 1918, kept "open house" for all students.

Two of their sons are serving the Church as teacher and doctor in two of the mission institutions. One son and the only daughter after several years' service at St. John's and St. Mary's are now living in the United States.

(Continued on page 31)

(Below) Students of St. John's University, Shanghai, in the biology laboratory of the school which, under Dr. Pott's leadership, became one of the outstanding Christian institutions in China. It is flourishing today in spite of the war.





(Above) A youngster in the children's ward at St. Luke's Hospital, Boise, Idaho, one of many served each year. Photos by Mildred Johnson.

A BRILLIANT young mining engineer out in Idaho nearly fifty years ago was taken ill of a fever. Hospital care would almost certainly have saved him but the nearest hospital was more than 1,000 miles away, in those days of slow travel. Before he could reach it, he died.

He was but one of many men and women whose need of hospital care haunted Bishop James Funsten of Idaho until he could open a hospital for them. He became bishop in 1899 and by the end of 1902 he had his hospital, St. Luke's, a little frame cottage in Boise, repaired and furnished.

A Roman Catholic hospital was the only other place for medical care in

all that intermountain area, larger than New York, Pennsylvania and New Jersey combined. The six beds of St. Luke's were filled at once. The Boise people promptly began to manifest the active interest and give the support they have never discontinued. Also, Bishop Funsten at once began the agitation which he never discontinued, for a new building.

Three girls were trained as nurses, the first of a long line, fifty at a time now, of Idaho girls and other westerners, from mining camps and ranches as well as the cities. The need for them still outruns the supply.

In less than ten years Bishop Funsten had his new building, and St. Luke's had reported 3,000 patients.



Children are beneficiaries of the orthopedic department.

Soon there were 40 nurses in training and "we must have a new nurses' home," said the Bishop. It is significant of the way that provision for education in the United States has far exceeded provision for health that the buildings of St. Margaret's School have recently been released for the hospital's use as a nurses' home.

"We must have new operating rooms," said Bishop Funsten's last report. He lived to see his hospital caring for 2,000 patients a year, at a per capita cost of \$2 a day, with \$9,000 worth of free work added, for the hospital has always been eager to serve all who needed its care.

Federal and state departments cooperate in support of orthopedic patients, under the crippled children's bureau. These patients stay in the hospital six weeks to a year.

Pioneer Idaho Hospital Now Serves

YOUNG ENGINEER'S DEATH WAS INSPIRATION FOR FOUNDING



St. Luke's nurses prepare meals for their patients in the up-to-date kitchens.



A new little patient; an average of a baby a day is born at St. Luke's.



The record librarian takes dictation from one of the staff doctors.

Coming down to the present time, since the Rt. Rev. Frederick B. Bartlett became bishop of Idaho five years ago, the hospital has made good progress. It now occupies a three-story building covering a city block. It is self-supporting, has acquired much new equipment, and is retiring the debt accumulated in past years. To complete the statistical picture, it now has over 5,000 patients a year, and about $1\frac{1}{2}$ babies are born every day.

The most critical situation to be faced now is the rebuilding of St. Margaret's Hall for its new use as nurses' home. As a school building, unused and no longer needed, the hall is a serious liability. The investment of \$35,000 in alterations, Bishop Bartlett finds, can make it into an asset and will care for the hospital's most pressing need. The hospital trustees are

assuming \$25,000 and the National Council has appropriated the remaining \$10,000.

Dr. James L. Stewart is chief of the medical staff; 40 physicians and surgeons use the hospital. Miss Emily Pine has been hospital superintendent since 1921.

Christian colleges in China have a record number of students enrolled this year, 7,734. Some, like the 1,000 and more at St. John's University, Shanghai, are in penetrated territory; most are out in free China in refugee colleges such as Hua Chung or the five using one crowded campus in Chengtu.

"Otherwise. All is Well . . ."

"Incendiaries caught the roof of this House last Sunday week and burnt out a few rooms on the top floor. Otherwise all is well and we are doing our best to keep the flag flying." Thus wrote H. B. Pain, manager of the publishing department of the Church Missionary Society, London, to the Presiding Bishop recently. It typifies the English spirit with regard to missionary work in wartime.

Modern equipment aids St. Luke's to make complete diagnosis. Below a nurse is shown making a test.



000 Yearly

E INSTITUTION

FORTH - March, 1941

For the first time, a Negro Spiritual will appear in the Hymnal. Below is a section of it as it appears in "Religious Folk Songs of the Negro."

"Remember, Lord, thy Church, and save it,
Deliver it from evil still,
Perfect it in thy love, unite it,
And sanctify it to thy will.

"As grain, once scattered on the hill-sides,
Was in this broken bread made one,
So gather thou thy Church together
Into the kingdom of thy Son."

Theological students are familiar with the life and philosophy of St. Thomas Aquinas, but to the average layman this saintly 13th century scholar is but a name. Through the inclusion of the writing of men such as this, however, there comes into the lives of the lay people the very words which expressed the devotion of a great

Spirit of Modernism

NEGRO SPIRITUAL, VERSES

A SPIRIT of modernism pervades the newly revised Hymnal with its inclusion of the poignant old Negro Spiritual, "Were you there when they crucified my Lord?", the zestful verse of England's poet laureate, John Masefield, and the lilting lines of Jan Struther, authoress of the currently popular novel, "Mrs. Miniver."

The revision is the work of a large special commission assigned the task in 1937 by General Convention. The words of the Hymnal were approved recently by the Convention and at present work is centered on the choice of tunes. It will be another year or two, however, before the Hymnal is ready for publication by the Church Hymnal Corporation.

This revision is not a sporadic attempt in the Episcopal Church alone, but rather the result of a general non-denominational movement which has been sweeping over the world in recent years. The trend, which has led to the preparation of revised hymnals in many tongues and on all continents, has been particularly strong among the English-speaking peoples.

During the quarter of a century since the last Hymnal revision, more than thirty other denominations in England and America have published hymnals. The revised Episcopal Hymnal profits from the striking im-

provements in the recent hymnals of the Presbyterians, Lutherans, Methodists, and other religious bodies, as well as those of the Canadian and English Churches.

It is expected that the new Hymnal, containing 586 hymns, of which about 200 are newly introduced, will be a much fuller, richer and more representative collection than any yet published in the United States.

In an attempt to identify it more closely with present-day thought and needs and make this a Hymnal for the coming generation, a wide selection of hymns dealing with social responsibility and many voicing the aspiration of youth, has been encouraged. However, the commission makes clear, there is no thought of neglecting the old merely to get the new. On the contrary, every effort is being made to enrich the Hymnal by drawing from many ancient sources and balancing these selections by the best hymns written by contemporary authors.

Hymns of all the ages, from the earliest days of the Church, are included. Oldest of these is Hymn 209, "We praise thee, Father, who hast planted," which is a poetical paraphrase by the Rev. F. Bland Tucker, from the Didache, a Christian manual dating back to around 110 A. D.—a period when men were still living who might have seen Jesus. Here is the second stanza:

mind and soul in the Church. Churchmen today can make their own the words and even the melodies used by the saints down through the ages. They can join St. Thomas in his joyous Communion Hymn—No. 205, (first stanza):

"Sion, praise thy Saviour, singing
Hymns with exultation ringing,
Praise thy King and Shepherd true.
Honor him, thy voice upraising,
Who surpaseth all thy praising;
Never canst thou reach his due."

At Christmas they can say, as did Martin Luther in Hymn 18, "From heaven high I come to you," (6th stanza):

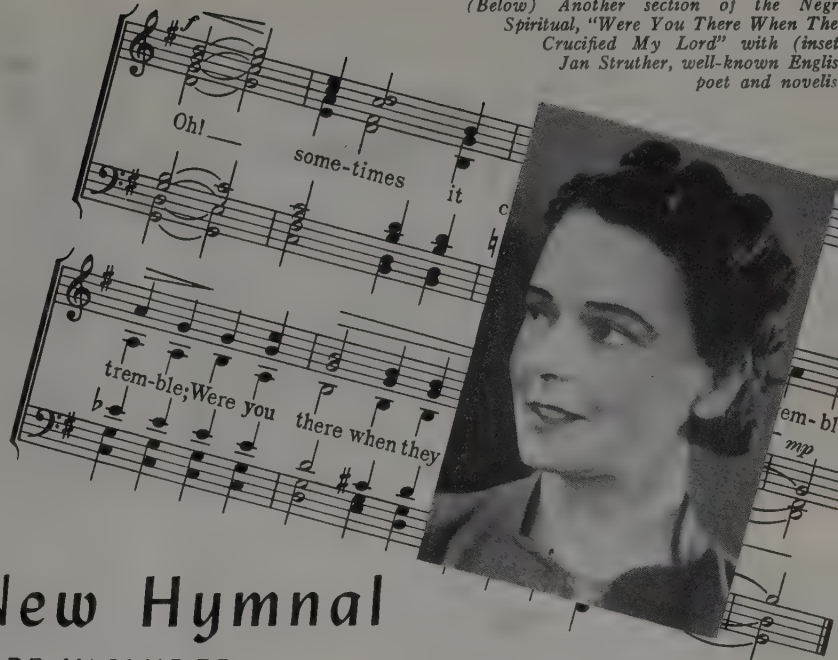
(Below) Bishop Henry J. Mikell of Atlanta, chairman of the Joint Commission.



"Ah, dearest Jesus, be my guest
Soft be the bed where thou wilt rest,
A little shrine within my heart,
That thou and I may never part."

To secure these versions of hymns written in other languages, a committee of specialists has worked for three years procuring accurate original texts, comparing all existing translations, and where these were found inadequate, securing the best new renderings that could be made.

Hymns newly introduced into the book are the work of twenty-four living authors, twelve of whom are Americans. Several of these hymns



(Below) Another section of the Negro Spiritual, "Were You There When They Crucified My Lord" with (inset) Jan Struther, well-known English poet and novelist

ervades the New Hymnal

ASEFIELD AND STRUTHER, ARE INCLUDED

are included in the hymnals of other denominations and many are printed here for the first time. Two quite recent American hymns well express the spirit of the whole book. The first stanza, given below, is from Hymn 341, by Dr. Harry Emerson Fosdick, liberal Baptist minister, whose weekly Sunday broadcasts reach millions here and abroad:

"God of grace and God of glory,
On thy people pour thy power;
Crown thine ancient Church's story;
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
For the facing of this hour."

The words and music of the other are by Dr. Howard Chandler Robbins

(Below) Canon Winfred Douglas, Denver, chairman of the Tunes Committee.



of General Theological Seminary—Hymn 512 (first stanza):

"Put forth, O God, thy Spirit's might
And bid thy Church increase
In breadth and length, in depth and height,
Her unity and peace."

Many modern English authors are newly introduced in the revised Hymnal. Among these are John Masefield in Hymn 524 (first stanza):

"Sing, men and angels, sing,
For God our Life and King
Has given us light and spring
And morning breaking.
Now may man's soul arise
As kinsman to the skies,
And God unseals his eyes
To an awaking."

And Jan Struther contributes three hymns, the second stanza of No. 424, "Lord of all hopefulness, Lord of all joy," shows the simplicity and directness of meaning sought for in the new Hymnal:

"Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane
and the lathe,
Be there at our labors, and give us, we pray,
Your strength in our hearts, Lord, at the
noon of the day."

John Oxenham, English author of many religious books and poems, who died on January 22, wrote his great hymn of peace, No. 503, "Peace in our time, O Lord," in 1938. Here is the final stanza:

"Peace in our time, O Lord,
To all the peoples—Peace!
Peace that shall build a glad new world
And make for life's increase."

O living Christ, who still
Dost all our burdens share,
Come now and dwell within the hearts
Of all men everywhere!"

The addition of several new hymns has necessitated the omission of some hymns less frequently used. However, the commission believes that for any loss through such omission there is rich compensation in the new material offered.

Among the popular hymns omitted are those in which the commission believes the words convey ideas not consonant with Christian teaching. Thus, it points out, the children's hymn, "There's a Friend for little children," in its repetition of the phrase "above the bright blue sky," inevitably leads the child mind to thoughts of God as distant and remote. Again the refrain of "Golden harps are sounding," in which each verse closes with "All his work is ended," does not suggest to children that the Lord's work is going on in every Christian soul today.

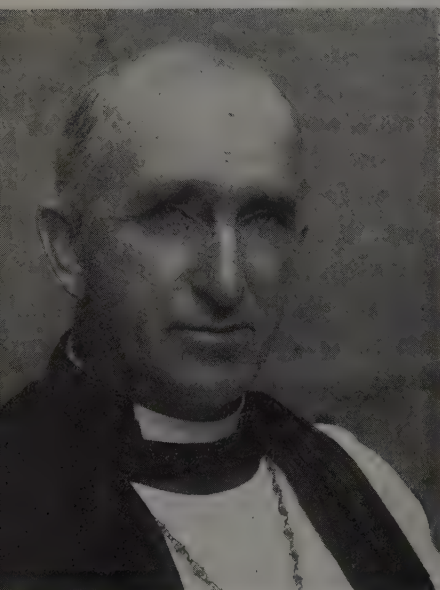
The commission finds many hymns in the present book whose imagery it considers too military and deeming it inadvisable to have so great a proportion of these hymns, certain ones, such as "We march, we march to victory," and "Brightly gleams our banner," are omitted in the revised Hymnal.

Other omissions have been based on the undesirability of what the Rev.

(Continued on page 28)



Ewing Galloway
(Above) Hauling sugar cane to market in one of the West Indies districts.



TRAVELING by small schooner or sloop, sometimes by dory, from island to island and encountering experiences which remind one of chapters out of Conrad, British bishops of the West Indies live highly interesting and at times exciting lives. They may anchor off a dangerous reef to ride out a storm or remain becalmed for a day, just out of reach of land.

Things seem to go by twos for them: wind and weather are their hazards; scenery and sunshine their relaxation; lack of men and lack of money their almost heart-breaking problems. These British bishops with

(Left) Archbishop Dunn of West Indies;
(below) school children of Ragged Island, Diocese of Nassau.



Storms and Bishops

THEIR EXPERIENCE

their eight dioceses make up a province of the English Church which Americans are aiding through the British missions fund. E. Arthur Dunn is archbishop of the West Indies.

To reach some small Indian settlement in Nicaragua, Douglas Wilson, assistant bishop of British Honduras, will chug for twelve hours through narrow canals or tropical rivers and over a wide lagoon, arriving after dark to be hailed by the whole village who rush to the shore with torches when they first see the light of the bishop's boat.

Other travel hazards are met by car or on muleback or on foot, and sometimes by plane. From an outlying station Bishop Wilson can now reach the capital city of one of his countries in 1½ hours where travel by the old river methods took a week.

Cocoanut trees on the Island of Suagua.



Travel are problems

D LIKE CONRAD

As for motor roads—"I used to enjoy switchbacks and looping the loop in England," Bishop George Hand of Antigua recalls, "but my word!—I get all the thrills I want when driving here. Steep corkscrew turns down a precipice with no protection on the side of the narrow road. One good skid and there you are—or aren't."

Bishop Hand has eleven islands to look after. Bishop Wilson visits not only British Honduras but Honduras Republic, Nicaragua, Costa Rica, northern Panama, San Salvador, Guatemala. Bishop William Hardie of Jamaica has an island nearly the size of Connecticut. Bishop Daughlish of Nassau—Nassau with its blue lagoons and pink flamingoes—has a stretch of land and sea reaching from Florida to Haiti, largest in area of the

All ready for Church is this West Indian



(Above) An out-island church in the Diocese of Nassau.

West Indies dioceses and including all the Bahamas.

Mountains, rich foliage, three inches of rain a week, characterize some of these areas. Others are flat, wind-swept and dry. The worst drouth on record recently made hard things harder, and the frequent heavy rains can almost shatter churches and rectories in constant need of repair. Hurricanes and earthquakes are occasional visitors.

Against such backgrounds the bishops and their all too few missionaries carry on. The men are heroes though they would abhor the title.

(Continued on page 30)

(Below) Some newly baptized Indians. (Right) Bishop Wilson, of British Honduras, traveling in swampy land in Nicaragua.





Photos by Pix

A "General" student

AROUND the sides of the quadrangle called Chelsea Square, formed by Ninth and Tenth Avenues with 20th and 21st Streets in New York City, stand the buildings of the General Theological Seminary, mostly of red brick but varied by the gray stone of one older residence. The entrances look out on a lawn snow-covered in winter but from early spring until late fall bordered by garden flowers. In the center of the north side stands the Chapel of the Good Shepherd with its tall square tower.

It is called the "General" Theological Seminary because it was established by, and is the direct responsibility of, not any one diocese or section but the whole Church generally, brought into being by General Convention of 1817. The vestry room of St. Paul's Chapel, Trinity Parish, held the first student body, numbering six, and once at least they were locked out by the sexton until he could be assured of some payment for heating the place.

In the following century and a quarter that little Seminary grew, until now it has trained about a fourth of the Church's clergy, a third of its Bishops, and numbers among its grad-

uates men of world-wide distinction in the Church. It is frequently said that "general" applies to the Seminary also in the sense that its men do not conform to any one type but represent all types and none, so that a man in residence there for three years may become friends with a good cross-section of the Church, both psychological and geographic.

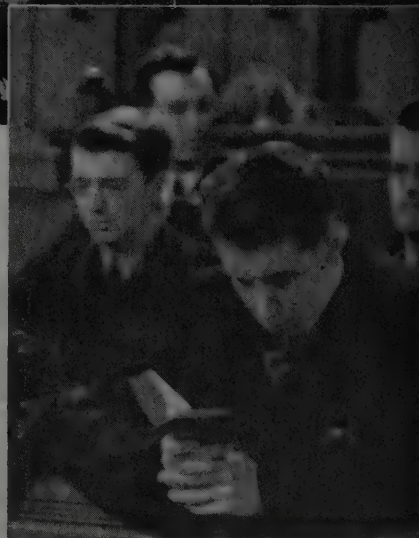
A century is time enough, in the United States, for traditions to take form. Among traditions remembered by men of the "GTS" are stories of the beautiful colonial estate, called Chelsea, on the banks of the Hudson.

Church Tradition Ce

SET IN HEART OF NEW YORK,

(Below) A view of the famous library at General Seminary.

(Below) An idle mo



(Above) A moment of prayer with beautiful

ers Around "General"

TRAINED FOURTH OF CLERGY

arians in the quad.

(Below) Play helps give "General" students a balanced schedule.



ecological Seminary students in the chapel.

owned by the grandfather of Clement Clark Moore who inherited it and later gave most of it as the site on which the Seminary now stands. He was for many years on the faculty. It was a jolly little Dutchman doing odd jobs around Dr. Moore's house who served as a model for St. Nicholas in his famous poem, *The Night Before Christmas*.

Later traditions gather about Eugene Augustus Hoffman, rich benefactor, dean for many years, and so dominating a personality that, as Professor Charles Shepard once said, the landlady who advertised that her



(Above) Some idea of the location of "General" is indicated by this view over the seminary buildings toward the Hudson River

windows overlooked the Hoffman Theological Gardens was not far wrong. All residents of the Chelsea district know the Seminary chimes which announce the daily celebration at 7 and evensong at 6, and which are rung on March 21 because it was Dean Hoffman's birthday and on March 15, the birthday of his wife.

A distinguishing feature of the academic organization of the Seminary is the tutorial system, a method brought over from England by Leonard Hodgson, now of Oxford, who was for a time on the Seminary faculty. Each student is assigned to a tutor who confers with him regularly, to direct him in his studies. The Seminary has been commended for the ability of its men to do independent but well-ordered thinking.

The present enrollment is 126. To be received, a man must hold the degree of B.A. from an accredited college or must have been admitted a postulant for Holy Orders. Seventy-eight colleges and universities are represented this year, from Bowdoin in Maine to Stanford in California. While a majority of the men come from the East, 42 dioceses are represented.

(Continued on page 29)



Every Episcopal student at the University of Florida has his "Parson's Day." He receives the Holy Communion and then instruction. (Above) The Rev. Hamilton West, student pastor, is administering Communion to Jack Pace (left) and Lee Graham.



After communion, Students Pace, a senior in Arts and Sciences, and Graham, a pre-medic, go into Mr. West's study for frank and open discussion of religious problems. Each of the 300 Episcopal students receives this training at the University.

Florida Trains Student Churchmen

NORMAL PARISH LIFE PREVAILS AT UNIVERSITY CENTER

(Below) Problems of every sort which confront the normal parish are considered in the student vestry meeting in the Chaplain's living room, Weed Hall, at the University of Florida. Anderson Studio Photos.





(Above) Here are some of the fifty-five men students who attended an early service recently at the University of Florida, followed by breakfast and class in religion. Chaplain West may be seen at the far end of the table, right. It's a regular program for Florida students.

PARENTS whose sons are students at the University of Florida need lose little sleep worrying about Johnny's becoming antagonistic or indifferent to the Church.

Although an estimated 10,000 of the 65,000 college students in the United States reared as Episcopalians are graduated each year out of sympathy with the Church's teachings, few of these are likely to be found on the University of Florida campus. For here in the Chapel of the Incarnation and Weed Hall a definite effort is being made to ensure that a student's knowledge of his religion is commensurate with his expanding culture in other fields.

Shortly after he arrives on the campus each new man is visited by an upper class committee and is greeted at the Episcopal faculty reception for student Churchmen. In this way he is made to feel he is a part of the congregation.

Every one of the 300 student Churchmen on the campus receives instruction on his own "Parson's Day." The Rev. Hamilton West, chaplain, reserves a part of each weekday for three different students who attend an early service and then spend an hour each with him for instruction or to ask questions on religion which may be proving troublesome. In addition to his regular pastoral duties of visiting, preaching and teaching this plan of "Parson's Day" for every student makes a hard schedule for Chaplain West. His total visits average about 150 a month, but he finds the results make the work well worthwhile. "Investing in young Churchmen now," he declares, "pays dividends for a long time."

Believing that "With students lies the future" and that educational institutions are one of the Church's greatest mission fields, Mr. West is leaving no stone unturned to make sure that

graduates leaving the campus are trained Churchmen. Toward this end the vestry of the Chapel is composed of eighteen upperclassmen who administer the Chapel's work, which is organized to approximate the life of the normal parish to which these students will go after graduation.

This year many new jobs were created with the completion of the Chapel. Some of these included: organist, choir director, sacristan (for care of the Altar), custodian (to straighten up the Chapel), grounds chairman (for lawn and shrubbery), poster chairman (weekly poster illustrating the Collect, Epistle and Gospel for the Day), head of layreaders (reading for the Chapel and outlying missions), scrapbook chairman (for keeping a recording of the activities of the Chapel as reported in the press, vestry notices, etc.), and photographer. Every one of these men makes regular

(Continued on page 29)

2,700 Buildings, From Log Chapels To

STORY OF BUILDING FUND IS STORY OF MANY STRUGGLES UN



(Above) One of the many parishes aided by the Church Building Fund—Church of Advent, Hatboro, Pa. The Fund helped in erection of both church and parish house.

A LITTLE Illinois congregation that labored week after week to build its own church by hand; North Dakota people who held together throughout a quarter of a century during which they worshiped in living rooms and public halls; a Southern mission that scraped and saved, gave plays and held sales, but still couldn't finish its tiny church—these people have learned first-hand what it means to find the American Church Building Fund willing and anxious to give them a financial boost.

The people of West Frankfort, Ill., did not have much money to invest in a new church, but they had plenty of time, and they knew how to use it. The mines had been closed for several years, and many families were on relief. They went to work to build a church with their own hands, and before long they had finished a building worth \$17,000. The church is clear of debt today, for the American Church Building Fund made a gift of the last \$200.

St. Mark's in West Frankfort was about the 2,700th building—church, rectory, or parish house—to be completed with the aid of the Building Fund. This means that on the average a new building has been finished with the Fund's help every week for the last sixty years.

The Fund was set up by General Convention in 1880, and by 1881 it had enough money on hand to lend \$600 to Edwardsville, Ill., people for the erection of St. Andrew's Church. That building is no longer standing, and the loan was repaid within a few years. But Edwardsville remains the first venture on the Building Fund books.

The 2,700 church buildings that have been erected since then can be found in every diocese and missionary district of the Church except one: Massachusetts, which has a similar fund of its own. There are log churches in the mountains, simple wooden churches on the plains, more elaborate buildings in cities and towns. A church in China, a rectory in Mexico, a Bishop's house of logs in Alaska show the extent of the aid.

The people in a little North Dakota town worshiped for twenty-three years in homes, public rooms and all available places. Finally, through the Church Building Fund, they obtained a parish house. Twenty-five were confirmed within a year after that.

When the Building Fund was first started, its purpose was to lend money for churches alone. Soon the scope was widened to include parish houses and rectories, and later there was enough income to allow outright gifts.

Since then the fund has again been broadened to permit loans for repairs and for refinancing existing mortgages.

Now a parish or mission may borrow money at 4 per cent, secured by mortgage; it may in some cases receive an outright gift up to \$1,000; or it may ask for a grant—a loan, without interest, which is not enforced as long as the building is used for church purposes. But whether gift, loan or grant, the money from the Fund must make the final payment on

Directly below is the last building to be completed with Fund aid, St. Timothy's, Daytona Beach, Fla. At bottom, is present St. Mark's church, West Frankfort, Ill before it was finished.



One Churches, Get Building Fund Aid

DIFFICULT CONDITIONS • EDWARDSVILLE, ILL., PARISH WAS FIRST

a building. All other debts must be cleared.

It was an outright gift that paid off the last bill on the parish house at St. James' Church, Bozeman, Mont. Two years ago the people wiped out a good-sized debt, and later they renovated the interior of the church. They needed a parish house, but they weren't sure they could pay for one. They scraped together \$5,000, however, and received a promise of \$500 from the Building Fund. Last Sep-

Among structures outside the U.S.A. aided by the Fund is St. Luke's Church, Ciego de Avila, Cuba (directly below). Another is Christ Church, Kilauea, Hawaii, at bottom.



Among the log churches erected with the aid of the Building Fund is St. James' at Pennington, Ga. (above). A number of picturesque log edifices over the country are among the Fund's beneficiaries.

tember they still lacked \$1,600 to finish payment on the new parish house, but by January they had raised that money and were able to claim the promised gift. The people put a good deal of their own time into the building—an estimated \$1,950 in donated labor and materials—and they're gratified now to see how much the parish house is doing for children, college students and adults alike.

It was an \$800 loan that completed payment on St. Timothy's Mission for Negroes at Daytona Beach, Fla. This is the latest building to be completed with the aid of the Fund.

St. Andrew's Church in Wrightsville Sound, N. C., is a congregation of fishermen and their families, but it is close to a large estate. The owner of the estate gave money to build a church, and he planned to erect a parish house, too. He did not live to see this plan completed. His estate diminished, and it seemed that the parish house could not be built. The Church Building Fund helped to carry out the original plan.

While outright gifts are limited to \$1,000, the Building Fund has not hesitated several times to meet special opportunities or emergencies with exceptional amounts. A gift of \$10,000 helped to build the church, parish

house and Bishop's house at Ancon, Canal Zone, and thus gave a firm footing for the mission there.

After the Ohio Valley flood of 1937, the Johnstown flood of 1936, and the Long Beach earthquake of 1933, the Fund made several emergency gifts to restore damaged or demolished churches. When every church except one in the city of Tokyo was destroyed by quake, the Building Fund came to the rescue.

The year 1915 marked a turning point for the Building Fund, for at that time the Rev. Charles L. Pardee became its secretary. He visited many diocesan conventions and convocations, spent hours in writing and talking to clergy to stir up business for the Fund. As a result loans have increased in size, if not in number, and gifts have become more numerous. Dr. Pardee still holds his position after more than twenty-five years.

Churches that received earlier help have come back for a second or third time. St. James' Church at Greenville, Miss., received the first outright gift of the Fund in 1893. A few years ago the parish erected its second church with money from the Fund.

The original plan was for a principal of a million dollars. That total

(Continued on page 33)

Church Follow

SILKWORMS AND FI

SILKWORMS and fish coöperate in a helpful way for the country people in the south central part of China. The rich mud from the fish ponds fertilizes the mulberry trees; the mulberry leaves feed the silkworms, and the waste cocoons from the worms in turn feed the fish.

It is to the country between this southern area and the Yangtze Valley, in the diocese of Anking, that hundreds of thousands have come as refugees, and the Church has come with them, bringing its clergy and services and schools. Chinese geography and Chinese names are confusing to the foreigner but the situation is roughly as though the people in cities along the Ohio River had moved down into the mountains and valleys of Tennessee, except that distances and populations in China are much greater.

The diocese of Anking is bisected by the military line of the Japanese invaders, so part of the diocese is in penetrated territory and part is in free China. The new American bishop, Lloyd R. Craighill, is working in the occupied area, and the new Chinese bishop, Robin T. S. Chen, in the free part, and both have more than they can do for the clergy staff is not large—about 30 Chinese and only one foreigner, the Rev. Henri Pickens.

Since the Church has been at work in this part of the Yangtze River Valley for nearly a hundred years, the present upset conditions, though restricting and at times dangerous, have not unduly retarded the work. On the contrary, new missions are opening in a number of places, towns and villages. Bishop Huntington, Bishop Craighill's predecessor, has known about them for years but has never had enough staff to develop them.

Adjusting themselves to the present upheaval, as other missionaries have

(Top) Bishops at the recent consecration of Lloyd R. Craighill. They are, left to right: Bishops Roberts, Chen, Scott, Craighill and Tsen. Directly at left is a happy little refugee with his blocks, cared for at American School, Kuling. (Frederick C. Brown Photo.)

China's Refugee Hordes

PART IN EASTERN WAR SITUATION

made adjustment to many other upheavals in past years, the Chinese clergy and their foreign co-workers are carrying on. China has no idea of letting war interrupt the education of its boys and girls any more than is absolutely necessary. The boys of St. James' and St. Paul's Schools and girls from the Cathedral School, all in the cities on the river now under Japanese control, are in school at a place called Moulin, in free China, about 70 miles south of the river. Here they have been joined by youth of that region to a total number of over 400, the Church providing the only good middle school in that whole region. Moulin, a remote mountain village, has become a great refugee center.

One well known place, to the north, is King-teh-chen, where some of China's famous pottery is made. Although fewer chimneys are smoking now, work is going on. The mission here advertises that services are held "after bombing hours," and somehow the Chinese priest-in-charge has kept a parish school going for 500 children. Part of it has moved out into the country for safety, and part meets in the evening.

Bishop Chen knows all this country. On one recent journey he fled from his hotel when an air raid signal sounded, and the hotel was totally destroyed, with all his clothes and bedding. It was Bishop Huntington on one of his last visitations who wrote that a bomb dropped within forty feet of the

house, blew two doors off their hinges and sent shrapnel deep into the brick wall, but, Bishop Huntington said, "fortunately it was just a small bomb."

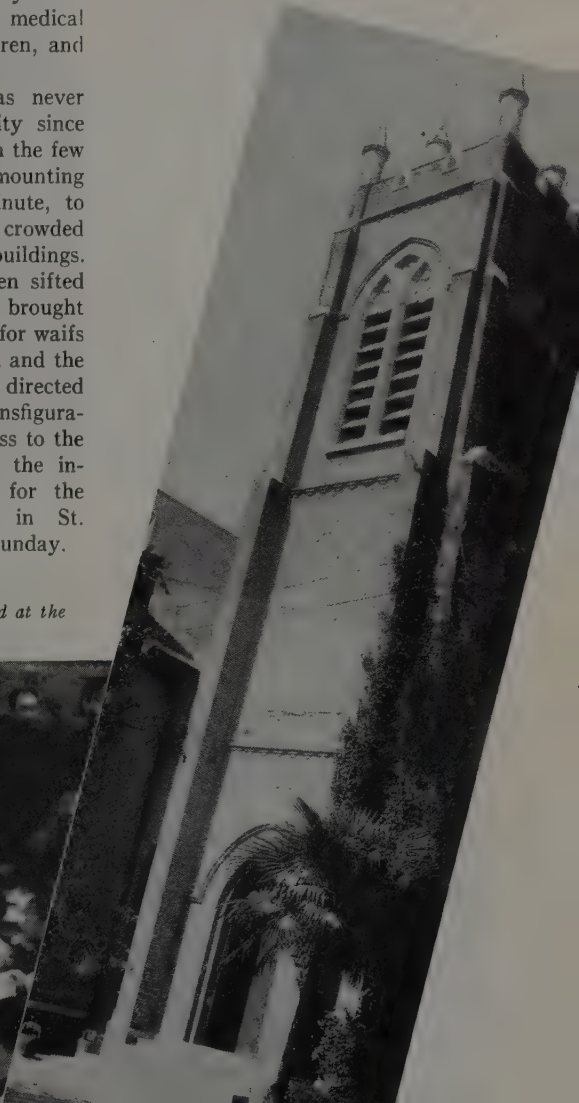
In Anking and Wuhu, the two best known river cities where the Church has work, things are somewhat abnormal but intensely busy. In Anking, for instance, work has centered in St. James' Hospital, directed by Dr. Harry B. Taylor who has been in China since 1905. When the well-to-do people fled from the city in 1937-38, the mission staff was so overwhelmed by the needs of the poor people remaining, that to the utmost of their limited resources they have provided not only relief and medical care but classes for the children, and Church services for all.

The mission at Wuhu has never ceased to flourish in adversity since the days early in the war when the few Americans had to take turns mounting guard at the gate every minute, to protect the refugees who crowded every foot of the mission buildings. The refugee throngs have been sifted out now but the "baby house," brought into being by the war, to care for waifs left at the gate of the mission, and the clinic and the industrial work, directed by the Community of the Transfiguration, are all of great helpfulness to the poor people. Earnings from the industrial work help to care for the babies. Beautiful services in St. Lioba's fill the church every Sunday.



(Above). A family in South Central China, using the familiar wheelbarrow, the common carrier for many refugees.

Directly below is a group of children at the Child Welfare Center in Anking, and at the right is the tower of the Cathedral of the Holy Saviour, Anking.





Jim Crook, a Havasupai, is baptized in Grand Canyon tributary

RIDING horseback up and down a long flight of stairs is said to be the best preparation for a visit to the little-known settlement of Havasupai Indians who live in a branching valley of the Grand Canyon in Arizona, 3,000 feet below the rim, 15 crooked miles down the precipitous trail.

Havasupai means people of the blue-green water, and Supai is the name they give to their tribe. More than twenty years ago the government agent living among them appealed to the Church for some religious work to be carried on among these neglected Indians, and the Ven. J. R. Jenkins, archdeacon of Arizona, visited them, but neither the diocese nor the national Church could place a worker there.

Recently the Rev. Cecil Harris has taken charge of St. John's Church at Williams, Ariz., "gateway to the Canyon," the town sixty miles south on the main east and west highway. Mr. Harris also holds services for tourists in Harvey House at the Canyon rim. Mr. Jenkins took him down on a visit to the Havasupai, whose situation so appealed to him that he adopted them at once.

The agent, his wife, who teaches the school, and the nurse, as government employees, cannot carry on religious work but are glad to cooperate. There are some good interpreters among the Indians, which makes it

possible to hold informal services. Although, as Mr. Jenkins says, "you just can't hurry an Indian," these

congregations do better. One man, who has had a little more outside contact and experience than most of them, carries on a Sunday school between the visits of Mr. Harris. Archdeacon Jenkins, who would still be a pioneer if he lived to be 200, goes down for visits two or three times a year.

The place would be a joy to painters. With the amazing crimson and cream-colored walls of the canyon towering against the sky, and the little tributary river hurling itself down in spectacular waterfalls, the fertile valley has softly rustling cottonwoods, peach trees and fig trees and vegetable gardens. The Indians raise some horses and cattle but the best thing they do, Mr. Jenkins reports, is the dressing of deer hides. These they trade to the Navajo for blankets.



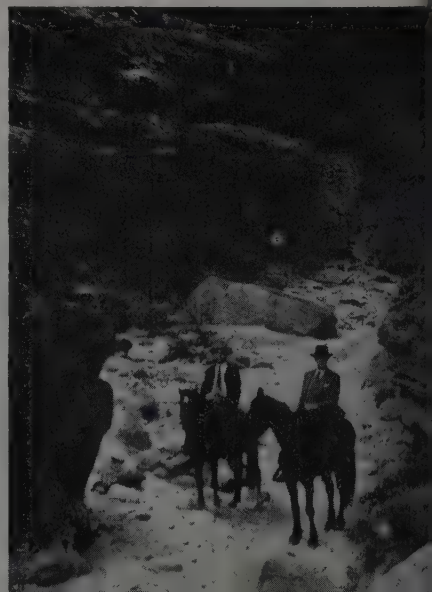
A thrilling crossing of the Canyon river on an improvised swinging bridge.

have proved friendly and responsive, especially the children, who are "full of life and good nature."

Mr. Harris finds pictures most useful in teaching. The children and some of the older people, returned from government boarding schools, can read English. They all like Bible pictures and lantern slides and many hymns. Mr. Harris has also helped them with sports and games as there is not much to do in this isolated spot.

Attendance at services usually includes a third of the total population, and, as Mr. Jenkins says, not many

Near the bottom of the Wallapai Trail in the Havasupai Indian country.





Petersburg, Alaska, as viewed from the decks of the Denali by FORTH Magazine tour party last summer.

War Turns Attention to Alaska

FORTH PLANS SECOND TOUR TO NORTHERN EMPIRE

NO one guessed when Adolph Hitler's mechanized armies rolled across the Low Countries and France last spring that this would mean much for Alaska in a business way. But such is the case, for this summer thousands of Americans, now barred from ocean travel to Europe, will visit this northern U. S. empire of sea and mountain—America's last frontier, the only place under our flag where it is possible to step back into American history and relive the elsewhere departed days of the pioneers.

Among these travelers, late in July, will be a group of fifty members of parishes throughout the country on FORTH Magazine's second all-expense tour. So interesting and popular was the first trip, which FORTH sponsored last summer, that already applications are being received for this summer's excursion which, with some modifica-

tion, will follow the same itinerary—an itinerary traversing part of the 3,000 mile arc of the territory's southern coast along the world's largest protected waterways and beneath the loftiest mountain peaks on the North American continent.

Mrs. W. M. Parker Mitchell, of Brookline, Mass., a member of the 1940 party, found the trip a thrilling experience. "I cannot dwell on the exquisite beauty of the trip along the Inside Passage," she writes. "In and out of coves, inlets and islands we sailed—into the sun and sometimes the mist, but often into port. And everywhere we found a warm welcome. First, at Seattle, where Bishop Huston of the Diocese of Olympia met our train upon its very early arrival."

Leaving Seattle on the S.S. "Denali"—which is also the old Indian name for Mt. McKinley which towers majestically over the Tanana Valley in the interior of Alaska—the party sailed into Ketchikan, the first stop in Alaska. Here they were met by the Rev. T. P. Maslin, rector of St. John's Episcopal Church, and the Rev. Paul Mather, rector of St. Elizabeth's Church. A visit to an old Saxman village followed, and here the travelers viewed the famous totem poles, found only along the southeastern Alaskan coast, which tell the story of the clan and are more like a coat of arms,

each tribe having a different totem.

"After having stopped off at Petersburg," Mrs. Mitchell continues, "where we have no mission, but where we visited one of the many salmon canneries and watched the different canning processes, we went on to Juneau, Alaska's capital. There on the dock in the rain, like a sturdy oak, stood Bishop Rowe and with him was Dean Rice of Trinity Cathedral.

"With Bishop Rowe on board, we went on from Juneau where we felt our own church needed another worker to help Dean Rice and his charming wife. Captain Olsen took our boat very close to the famous Taku Glacier and there we stopped for a while. It was a magnificently impressive sight. All around the edge of the glacier, the

(Continued on page 34)

A dock scene with the FORTH Magazine party last summer in Alaska. Many points of interest will be visited by this year's tour

Miss Marguerite Barberger, Mrs. Grafton Burke and Mrs. John B. Bentley on the mission launch at Nenana.



Spirit of Modernism Pervades New Hymnal

(Continued from page 15)

Canon Winfred Douglas, chairman of the Tunes Committee of the Commission, characterizes as "a defeatist attitude masquerading as pious resignation," a tendency to regard life's ills as being the "will of God."

That the action of the commission in omitting certain hymns is generally approved is evidenced by the fact that while 171 members of the Diocesan Advisory Committee urged the retention or inclusion of 404 hymns, only sixty received as many as five such recommendations. Of these sixty, a number have been restored to the book.

The new Hymnal simplifies the classification and arrangement of the hymns. Hymns appropriate only at certain seasons of the Christian year or on specific occasions are printed under special headings. The majority of the hymns, many formerly classified as seasonal hymns, are now listed under General Hymns. Such a classifi-

cation, requested from every part of the country, will, the commission believes, lead to a wider use of these hymns. For ease in finding a desired hymn, all are arranged in alphabetical order according to first lines, both in the general and seasonal sections.

Believing that the Church's mandate is for a congregational Hymnal rather than one suited to the choir, the Tunes Committee is limiting the pitch of the tunes, both old and new, to ordinary congregational range.

In the new hymns by American authors the committee is searching for characteristic American tunes and has found much material in available folk music, especially some of the tunes from the southern states. It points out that in the southern states there is a great tradition of sacred music of which the world only now is becoming aware. This is quite distinct from the Negro "Spirituals," a perfect specimen of which is included in the new Hymnal.—No. 576 (first stanza):

*"Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble,
Were you there when they crucified my Lord?"*

All words and tunes, the commission makes clear, are judged solely on merit.

In every case all new words and new tunes are considered by the commission anonymously with no idea as to author or composer until after their adoption.

The Tunes Committee of nine, including prominent choirmasters from east and west, and musically trained clergy familiar with the needs of small churches, has been working for two years providing melodies for the hymns. They are aided by an advisory committee from the Joint Commission on Church Music, and by two representatives (one skilled in music) appointed by the Bishops of all Dioceses and Missionary Jurisdictions. This ensures a canvass of the entire Church.

There remain about twenty newly written hymns for which no tune has been composed and the committee is desirous of securing as many more tunes as possible. It has sets of galley-proofs of the Hymnal report containing all the new hymns and will furnish them to composers without charge, on application to the Rev. Winfred Douglas, 2588 Dexter Street, Denver, Colorado. All tunes submitted should be sent in anonymously, with the composer's name and address in a sealed envelope, which will not be opened until after consideration of the tune.

Once each year a great "fiesta" is staged at the Church's mission in Sagada, Philippine Islands. Children whose grandfathers hunted each other's heads, boys and girls from villages that only a few years ago were glad of any excuse to take turns in murder and reprisal, now work off their rivalry in games of softball, races and basketball. Below are the "king" and "queen" of the most recent fiesta at Upi. Each of two days begins with Holy Communion and ends with vespers.



Broken Back No Tragedy

A Chinese man of 31 had the great good fortune to fall off a bridge and break his back not long ago. He fell because he was blind, cataracts over both eyes having made him totally blind for the past six years. He was taken to the Nanking University Hospital and four months later left there, walking and seeing—eager for the first sight of his 4-year-old son.

To meet requests from the field the National Council library circulated over 1,000 books within a year. The Bookstore in that time, in filling mail orders, sent out 11,710 parcel post packages and 499 packages by express.

A large bag of sugar appeared among the offerings recently received at the Church of the Oxford Mission in Calcutta. It

proved to be a thank offering from a mother whose sick baby had been healed at the mission hospital. She presented his weight in sugar.

Along the Great River

"Along the Great River," Mrs. Virginia E. Huntington's new book telling the story of the Church's work in China, has received wide acclaim since its publication by the National Council recently. *The New York Sun* says Mrs. Huntington has "made an important contribution" to the Church's literature. Prof. James A. Muller of Episcopal Theological Seminary, Cambridge, says of it: "There emerges for the reader a sense of the extraordinary vitality of the Chinese Church." The book sells for one dollar.

Church Tradition Centers Around General Seminary

(Continued from page 19)

"Why," asks the less informed critic of theological education, "are not students given practical experience in the work which they will have to do?" The General Seminary replies, "They are." Hughell Fosbroke, since 1917 the loved and revered Dean, says, "Students are impatient, and rightly so, of anything that savors of the merely academic." Field work distributes the students for Sunday duty through the school year in more than fifty parishes and missions in or near New York. In the summer holidays they go farther afield for full-time work in settlements, camps, welfare institutions, courts, labor organizations.

A rare opportunity now stands open at the Seminary for some rich lover of books, because one of the pressing

needs is a new library building to house the 100,000 books which, as many Churchmen do not realize, form one of the great religious libraries of the world.

The American premiere of Dorothy Sayers' play, *The Zeal of Thy House*, was a Seminary event of the current year, produced by the students for the benefit of their Missionary Society. All the students and faculty unite as members of this society, which was organized in the Seminary's fourth year.

To Dean Fosbroke and his faculty the last General Convention extended its felicitations "for the splendid progress that has been made in theological training through the General Theological Seminary."

Florida Trains Student Churchmen

(Continued from page 21)

weekly reports at vestry meeting and tells of the enlistment of others in the work.

Just a few of the many things actually accomplished during the last few months by these students were: writing to prospective freshmen before the opening of school, visiting every one of the 300 Episcopalians within the first two weeks of school, bringing a different faculty member to early Communion each Sunday, scheduling regular "lawn parties," which

meant getting men out to work on the new lawn, obtaining 117 subscriptions to *FORTH* Magazine, and organizing a flourishing Laymen's League, devoted to personal evangelism—each man getting a man to service and to study.

"It is a fascinating thing," Mr. West says, "to watch freshmen grow into seniors and it is a pleasure to see them make their places among the dynamic few of their parishes as they enter the business and professional world."

Once again the catalogue of the Episcopal Theological Seminary, Cambridge, Mass., reveals William Lawrence, retired Bishop of Massachusetts, is the Seminary's oldest alumnus. He was graduated in the class

of 1875. Runners up are the Rev. Charles J. Palmer, Lanesboro, Mass., class of 1878, and the Rev. Paul Sterling, Melrose, Mass., 1880. Bishop Lawrence was born May 30, 1850, and became bishop in 1893.

Old English China

The handwriting was obviously that of a very elderly person. The letter, addressed to Dr. Lewis B. Franklin, treasurer of the National Council, enclosed \$10 which, said the writer, "is the result of the sale of a bit of old English China belonging to my grandmother, who was a British subject. I want this particular bill to reach headquarters. I wish it were a hundred times larger, but my heartfelt interest and sympathy for British Missions go with it."

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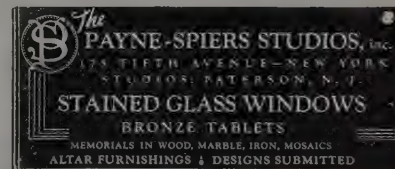
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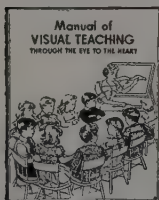
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Bishop Remington of Eastern Oregon takes pride in these brothers, Ben and Joe Tamura, who grew up in American homes, joined the Church, and have proved about as American as anyone he knows.

The brothers grew up in the home of relatives of the bishop at The Dalles, Ore. Ben Tamura wanted to

know something about the Episcopal Church, and he showed great interest in a Prayer Book that Bishop Remington gave him. After he married Miko, a Church girl, Ben was confirmed.

Ben and Miko's son, Takashi, known around The Dalles simply as the "Tyke," is an irresistible lad who likes cowboys and baseball, greets his friends with an American "hi," and someday will be a voting citizen of the United States.

Ben Tamura's brother Joe already has made a name for himself in science. He is assistant research professor at the University of Cincinnati.

Storms and Travel Are Bishops' Problems

(Continued from page 17)

Overworked by unwieldy parishes, under the constant strain of seeing the sorry conditions of their people, not well enough paid to give proper care to their health, they are doing great things, known to few.

Whatever variety there is in these big fields, they have one all-pervading fact in common: Poverty. Degrading and demoralizing, it affects everything else. Start where you will, the vicious circle goes around: Difficult economic conditions make for poverty, poverty restricts diet, lowers physical vitality, mental ability and moral strength. Results, malnutrition, "laziness," immoral relationships. Further results, illness, ignorance, superstition, all of which make for more poverty.

Not that the bishops or other clergy are ever gloomy about it. Doing their utmost to combat these ills, the government helping, and sometimes dis-

couraged by a break-down where they most expected firmness, they still see results in devoted Church people who welcome every effort of the Church, give with spectacular generosity in proportion to their means, and continue faithful for years.

"What struck me most was this one fact," wrote a visitor. "Here was the Church in action. Here the discipline of the Church is real and effective. They respect the authority which the Church has. To these people the Church really stands as the central feature of their life. Nor is it spasmodic, at great festivals only. They come Sunday by Sunday."

All the bishops have been writing to their friends and supporters in England that they fully realize the help from England may be diminished but they mean to do their utmost to keep the work going. "Inevitably the clergy are feeling the strain but they are carrying on with a good heart."

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Francis Pott, China's "Grand Old Man"

(Continued from page 11)

Two early accomplishments of Dr. Pott's which helped make St. John's what it is were his insistence on the teaching of English and his recognition of the important place natural science should have in the curriculum. He himself taught mathematics, chemistry and physics in Chinese.

St. John's has not gone unscathed through student strikes, civil wars, and other disturbances, but under the calm and undiscouraged leadership of Dr. Pott it has weathered every storm. Dr. Pott always refused to be disheartened and despite the fears of the more timid who, with every new upheaval, foresaw the end of Christian education in China, he clung tenaciously to his belief that Christian colleges in China must be strengthened. Without them, he declared, there was grave danger that the new China might become entirely materialistic and anti-religious.

Today with many educational institutions forced to vacate their buildings because of the present war with Japan, St. John's continues on its own campus with the largest enrollment on record—1,148, in addition to a middle school (high school) enrolling 480. Despite the fact that student fees have been increased, every bit of dormitory space is filled and there is a long waiting list. Because of repeated bombings the university was forced to move, but later was able to return to its own buildings.

A hard, systematic worker, Dr. Pott does not believe in too much self-indulgence. For years he never forsook serious books except on Sunday nights. He is very fond of a good play and of music, especially Grieg. He reads Greek daily with great pleasure and prefers books on philosophy to any other subject.

Reserved and intellectual; patient and far-seeing; masterful and, under the surface, sympathetic—such is the description by a colleague who goes on to say, "He is not an opinionated nor a dogmatic man, he has won his way into the hearts of the Chinese because of his steadfastness of aim, his common sense to see where to go slow, and his high sense of duty. This combination of traits has made him an exceptionally good disciplinarian. He combines conservatism with a breadth of sympathy and a magnetism of personality in exactly the right quantities to appeal to the Chinese."

In 1919 Dr. Pott married Mrs. Francis C. Cooper, widow of a former colleague on St. John's faculty, who has shared his work for more than 20 years.

Dr. Pott has made contributions to St. John's along three lines. He has enlarged and improved its buildings; he has inspired its students with a desire for knowledge, and he has equipped men for service to China through the Christian Church in educational circles, in business and professional life, and in public office. His aim throughout has been to shape the educational future of Central China by training efficient teachers and furnishing a model of thorough modern school work. He has advocated the training of young men in a Christian environment to oppose the tendency in China toward materialism and agnosticism.

College president, priest, preacher, author in Chinese as well as in English, a born pedagogue, a constant and sincere friend, Francis Lister Hawks Pott can look back with pride over more than a half-century of constructive Christian leadership.

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Termites of the soul are fear, hate, selfishness and insecurity and the cure for all of them is the Lord's Prayer. So says Dean Austin Pardue of St. Paul's Cathedral, Buffalo, N. Y., in his recently published book, *Bold to Say* (Scribners, \$1.75). The world today needs "radiant Christians who have found reality through the universal plan of spiritual circulation as demonstrated by Jesus," Dean Pardue adds.

"Secrecy and silence have long been vital in the wise man's approach to the mysteries of God," says the book. "There should be an awed privacy about your aspirations. You should have a secret place in your soul where you build and fashion, with God, your hopes for tomorrow.

"Did you ever think of this—all growth begins and continues in secrecy. The period of incubation for all life, occurs under the mysterious hand of God in silent darkness. He keeps the seed there in a blackout, sometimes for months, until He feels it is safe to bring it into the light of the world.

"On the other hand, our most cherished yearnings are too frequently brought out into the light and exposed before they are ready. Too much light ruins a film; to make public property of your private aspirations before

God has fully established His plans within you is to overexpose and ruin the sensitive plate of your prayers."

The Lord's Prayer, states Dean Pardue, is a series of perfect desires that can bring about individual and world order.

* * *

When the Rev. Richard Martin Lundberg was ordained recently in St. Andrew's Cathedral, Honolulu, it was characteristic of Hawaii that the clergy who took part were of Japanese, Korean, Chinese, English and American ancestry. Graduating from the Virginia Theological Seminary in Alexandria last June, Mr. Lundberg was under appointment for work in Kyoto and was on his way there, but on the withdrawal of the foreign staff from Japan he was transferred to Hawaii. He is acting chaplain of Iolani School for boys.

* * *

The district of San Joaquin, in west central California, is the smallest in area of any domestic missionary district, but it is as large as the whole state of Pennsylvania.

* * *

Zanzibar, famous east African seaport, was a wicked and flourishing center of the slave trade when British mission work was started there. Now, eighty years later, the old slave marketplace is occupied by a fine cathedral with its altar where the whipping post used to be.

Flying Arctic Bishop Covers Vast Territory

(Continued from page 9)

The Bishop has sailed through the real Northwest Passage. As a map will show, it lies between North Somerset Island and Boothia Peninsula.

The Bishop's missionaries take long journeys, sometimes under conditions

of real hardship. One of them came in with shoes and sled nearly worn out by a 3,000-mile hike, much of it over rough ice. Toward the end he had killed a polar bear, used the meat for food, and rolled up his few remaining stores in the skin.

If John Buchan had lived he might well have written a tale of this land for as Lord Tweedsmuir, governor general of Canada, he went with the Bishop to Aklavik and other out-of-the-way parts of the diocese.

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W.A. Takes Missionary Projects.

Following a custom of long standing, the Woman's Auxiliary of the diocese of North Carolina has announced mission projects for which it will be responsible in 1941. It is explained that these items are outside the budget. The list just completed includes: \$500 for medical supplies for Anvik, Alaska; the support of ten girls at the House of Bethany, Liberia, \$500; \$1,500 for St. Mary's School, Springfield, South Dakota; National dues, \$50; Chinese relief, \$265; and \$300 for the diocese of Dornakal, India, a total of \$3,115.

2,700 Buildings Get Fund Aid

(Continued from page 23)

has never been reached, though the fund now has more than \$800,000.

It is by no means unknown for a parish to repay a gift, though that is not expected. St. Stephen's Church in Hollywood was aided by a gift years ago and in a few years paid back the entire amount.

Often the Fund can recognize exceptional merit with generosity. At Jenkinsville, S. C., where the mission also is community house, cannery, day school and model farm, a church building was badly needed. The people obtained the rock foundations as a gift and cut down the trees necessary for the church. They needed only the last \$350 to pay carpenters for putting up the building. They asked the Building Fund for a loan, which they could have repaid from the sale of the farm products. Instead, in recognition of their "modesty and efforts toward self-help," they received a gift of the money.

Whether a parish needs a new building, an additional room or just a new roof, the American Church Building Fund has the means to help. A record of 2,700 buildings in sixty years is the evidence it can offer of its usefulness.

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Far up in the mountains of Western North Carolina, near the Great Smokies, lives a Church family. They are four miles out—a long rough four miles—from Glendale Springs, too far to attend many Church services there as they have no conveyance. The oldest girl from this family was sent through Valle Crucis School and then trained as a nurse. She is now at work in a Michigan hospital and is sending the next child, a boy, through Patterson School at Legerwood, N. C. There are four younger children. Sister Howe of the Church Army, working at Glendale Springs, plans to start a Church school for them and their neighbors.

HYMNAL REVISION

The Hymnal Commission invites composition of new tunes for the following hymns, numbered as in the Report recently adopted by General Convention. In accordance with the strict rule of the Commission, all tunes submitted must reach the Tunes Committee anonymously. The name and address of the composer should be sent in a sealed envelope with the manuscript, to the address below, before June 1, 1941.

- 69 It is finished! Christ hath known
93 "O who shall roll away the stone"
99 I heard two soldiers talking
145 Not alone for mighty empire
190 Come, risen Lord, and deign to be our guest
211 Lord, who at Cana's wedding feast
234 God made the earth
246 Christ is the world's true Light
251 In Christ there is no East or West
261 All labor gained new dignity
267 Almighty Father, who dost give
270 And have the bright immensities
329 Give peace, O God, the nations cry
421 Lord God of hosts, whose mighty hand
435 Most high, omnipotent, good Lord
541 The great Creator of the worlds

The full text of any or all of the above will be mailed on application to the Reverend Winfred Douglas, 2588 Dexter Street, Denver, Colorado.

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War Turns Attention to Alaska

(Continued from page 27)

water seemed churned with powdered particles of ice and later as we passed other glaciers, the water coming from them always carried the same 'glacier flour'. At the edge of the glacier the ice as it fell into the water was aquamarine in color.

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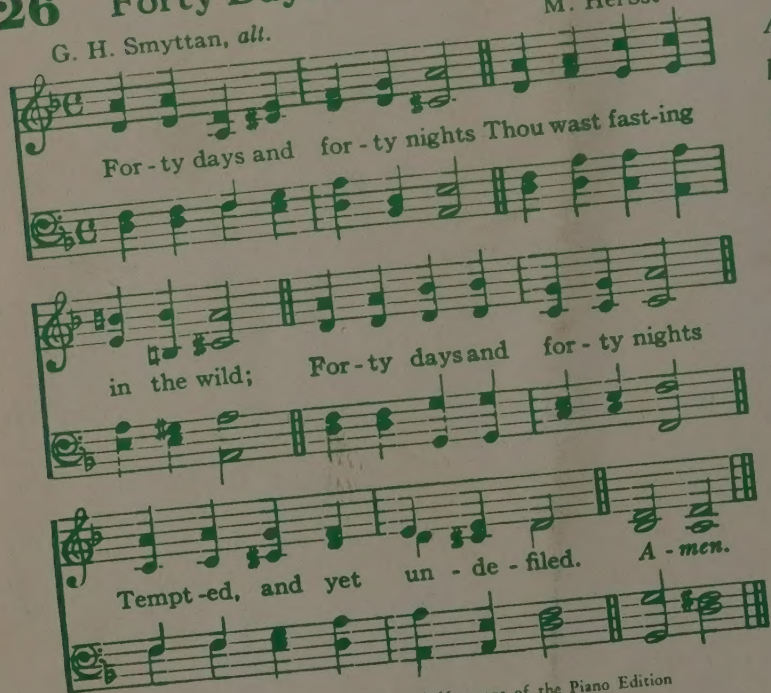
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